Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, JULY 16, 1831. NO. 29.

RELIGIOUS MISCELLANY.

CHRISTIAN FORBEARANCE.

In the "Letters to Christians," from which we gave an extract last week, Dr Worcester thus refers to the example of Christ in bearing with the errors and healing the divisions of his followers.

The dispute by the way.

On a certain occasion, Jesus thus interrogated his disciples, "What was it that ye disputed by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest." Mark ix. 33—34. The circumstances of this case are remarkable. So also was our Lord's manner of treating his apostles on that occasion, while they were in gross errors of opinion. Though they had been for a considerable time in his family and under his tuition, daily hearing his discourses and witnessing his miracles, they still retained the errors of education respecting the object of his mission and the nature of his kingdom. From various facts it is obvious that they supposed the Messiah was to be a temporal prince, that his kingdom was to be of this world, that he would reign on the throne of David, and deliver the Jews from their subjection to the Romans. As Christ had selected the twelve for his special associates, they naturally supposed that they should be his principal ministers, when he should assume the regal power. The dispute by the way appears to have been on this question, Who of them should be the first minister of state. It seems that more than one of them was ambitious for this dignity. On another occasion James and John appear to have solicited the two highest offices, one on his right hand, the other on his left; and their mother is represented as having urged the same request in their behalf. What would now be thought of ministers of the gospel who should evince such ignorance and error respecting the purpose of the Messiah's mission, and the nature of his kingdom!

How then did Christ treat these erring apostles? Did he denounce them as his enemies? Did he impute their error of opinion to the depravity of their hearts? Did he show towards them any bitterness or alienation? Not any thing of this kind is to be found on record. When he saw them struck dumb by his questions,—"What is it that ye disputed by the way?" "He called a little child and set him in the midst of them," as an emblem of that humility which became them as his disciples, and said to them "Except ye be converted and become as little children, ye shall not enter into the kingdom of God." Matt. xviii. 2. This was, indeed, a reproof, not for their errors of opinion, but for their ambition and contention. In further discoursing with them, he let them know that he that would be great in his kingdom, must be like his Lord, of a meek and humble temper, ready to be "servant of all" in the work of doing good. It is, however, a remarkable fact, that the apostles retained their error in regard to the object of his mission and the nature of his kingdom, till the very moment of his ascension. For it appears that the last question they proposed to him implied that error.—"Wilt thou at this time restore again the kingdom unto Israel?" In reply he said to them, "It is not for you to know the times and the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight." Acts i. 6, 7, 8.

To me it is probable that the apostles had supposed the mission of the Messiah to be for a two fold purpose: the religious reformation of the Jews, and their political redemption from the Roman yoke. But it is pretty evident that the latter purpose was regarded by them as the main object; and that they possessed no clear views of the nature of his kingdom till they were miraculously endued on the day of Pentecost. Yet Christ bore with them, continued them in his service, instructed them as they were able to receive, and finally employed them as his apostles of salvation. He not only assured them of his own love, but of the love of the Father, on account of their love to him, and their belief that he "proceeded forth and came from God." This was done in the last interview prior to his death; and in the same interview he gave them his new commandment. "A new commandment," said he "I give unto you, that ye love one another as I have loved you."

This command he repeatedly uttered in the same conversation, as though it were of the very first importance, and on obedience to which, very much was depending. He had before given them the Golden Rule; but this was more liable to be misapprehended than a precept founded on his own example—on what they all knew to have been his conduct towards them. He therefore gave them the "new commandment," which, every time it should occur to their minds, must naturally bring to view his example as the standard of their love one to another.

NEEDED REVIVALS IN RELIGION.

We make frequent extracts from 'The Herald of Truth,' because it is seen by very few of our subscribers. The present remarks are in conclusion of an article on revivals.

While we rejoice in the improvement which we are permitted to witness, there are respects in which a deficiency still exists.

In the first place, among liberal Christians, there is need of a greater *attachment* to their own faith. It is too much the fashion to occupy ourselves with the errors and faults of our brethren of opposite persuasions. We are more zealous in our opposition to error than in our affection for truth. We sometimes seem more anxious to prove ourselves right by proving others to be wrong, than to unfold and display the intrinsic loveliness and power of our own views. While this is the temper of rational Christians, the service which they render to the truth will be at the best but of a negative kind. For we may refute and vanquish error, while the truth is still far from being fully and firmly established. To hate what is false is one thing, but to love what is true is another and a better thing still. My friends, there is nothing on earth so bright and beautiful as the pure truths of Christianity. And when once we are enamoured of its celestial beauty, it will be an unpleasant and irksome task to dwell upon the errors still popular in the world. We shall find no gratification in a disputatious and controversial habit We shall rejoice in our own faith, and be too much taken with that to engage in the strife with what we deem erroneous opinions. And when once we are imbued with the spirit of our own pure and blessed form of religion, then we shall most effectually promote its advancement in the world. For, filled with its energy, actuated by its principles, we shall be enabled to set before men living illustrations of its excellence. There is no argument in the world like a good, Christian example. There is nothing that goes so far in favor of a man's faith, as a character, illuminated, exalted and purified, shining like a light from heaven, softening and warming all hearts by its influence. There is nothing that can stand before it. The denouncing lips become mute. The hand of violence relaxes its vigor, and is involuntarily extended in good will and amity. Therefore I say unto you, my brethren, study your own simple and elevated views. What if others are maintaining what seems to you to be absurd, useless, and ridiculous. What then! let them alone. At least let not the *mistakes* of others, as we regard them, have our principal attention. Fix your attention chiefly upon the boundless perfections of God. Study his works. Cherish a sympathy with nature. Take delight in tracing the divine wisdom and love on all objects and events. Look unto Jesus. Consider the extraordinary purity of his life, the sweetness of his spirit, the rare combination of his virtues. Let us have his character by heart. Let us estimate the depth and richness of his love and his self-sacrifices in our behalf. Consider, moreover, the destination of your own nature, and the cheering views of futurity which uncorrupt Christianity unfolds. Here you will find enough to occupy your minds, to fill your hearts, to excite all your zeal and enthusiasm. Go unto Jesus in the enlightened spirit of pure religion, and the wants of your souls shall be satisfied. You shall never thirst, for there shall be opened within you a spring of life and joy, gushing up everlastingly. And besides, in this way you will best advance the real revival of religion in the world.

Again, a revival of *spirituality* is needed almost every where in the religious world. I will endeavor to state in a few words what I mean by spirituality. In the primitive ages of the world, mankind sought to express their conceptions of the invisible ruler or rulers of the universe by outward symbols, by idols cut out of wood or stone. It is highly probable that in the first instance idols were used, not because they were supposed to have any sanctity in themselves, but merely as signs, representatives of the unseen and the supernatural. But, in the course of time, the idol came to be reverenced in and for itself, children saw their parents drawing nigh to certain blocks of wood with every demonstration of adoration and awe, and the idea was naturally conceived that the idol was sacred in itself When this notion was entertained, then religion ceased to be spiritual, it came to be outward, sensual, addressed to the eye and not to the heart, and the feelings never went beyond the outward sign to the invisible One, whom the idol imperfectly represented. This was the mischief and the ruin of idolatry, that it kept down the mind, and prevented it from rising to the true and living object of worship, and enslaved it by a gross delusion, compelling it to adore a senseless piece of wood, metal, or stone In religion of this kind there was no spirituality. Now, religion at the present day sometimes takes a course analogous to this, and so loses all its spirituality. We do not indeed use idols. We do not take a piece of wood and carve it out into a certain shape to represent our idea of God. We have got far beyond this. Still to express and represent our religious feelings and views we employ certain external signs. Language—words are these signs. Now, is not the phraseology of religion oftentimes mistaken for religion itself? Is not a vague, yet still a strong reverence cherished for mere phrases and forms of expression? Are there not many people who imagine themselves religious, merely because the set terms of religion flow fluently from their lips? Is not the progress of religious opinion very much impeded by the almost idolatrous attachment of many Christians to certain modes of speech? And would not the agreement among the followers of Christ be greater, if we stood less upon words? There is too great a reverence for the letter. Of course we need to be more and more spiritual—to look beyond the letter to the thing signified. With many Christians, the doctrine of the Trinity is only a nominal doctrine, and if that single word were given up, there would not long remain much to dispute about. And what great reason can there be for retaining this word, since the scriptures do not use it. It seems to be imagined that Christianity is changed and perverted unless we always employ the precise language of the Bible. Our Saviour and his apostles adopted the popular phraseology of their times, the modes of speaking then current. And if we would truly imitate them, we should strive to express religious subjects in those forms of speech which are most popular now, and by the employment of which all other and secular topics attract attention, and awaken interest. In fine, we want more spirituality, a greater indifference to the letter, a more fervent attachment to the realities of religion.

We would have men feel that words—that all outward signs, whether addressed to the eye or the ear, do but imperfectly express and shadow forth the height and depth and grandeur of the great truths and considerations and duties of religion. And if they feel thus, the enlargement of their religious views will not be obstructed by the dead letter. Religion altogether has been too much of an outside matter. It has dwelt upon the lips, or the countenance, or it has been satisfied with displaying itself in a posture of the body. It has been confined too much to particular times and days, when in truth it belongs to every day and to every hour of the day. It must be more thorough and searching. It must be with us as it was with our great example and Master, a fixed habit of mind never put off; it must be made to accompany the individual in all his ways. Amidst the exciting competitions of the world, it must be at hand to guard the sentiment of right from the dangerous biasses of the passions. It must be diffused around the heart like an atmosphere, in which no bewildering mists can arise, and through which the mental eye may be kept steadily fixed upon the real objects of life, the true purpose of our being. When a religion of this kind comes into fashion, then a great revival will have taken place. We hope in God that the good work is going on. But the best possible pledge of its progress that we can have, we must look for in ourselves. If we are growing better, if we are conscious of improvement in our thoughts, desires, and motives, then we may be sure that the interests of true religion are reviving. And recollect, when we are becoming better men, better Christians, it is not ourselves only that we benefit. No man's influence is confined to himself. In purifying his own character, he is helping forward all with whom he is connected—all under whose observation his conduct falls. How great then and generous is the office which we occupy under the administration of God's government. Let us only be faithful to ourselves, and then we shall do all that we can for the whole family of man.

[For the Christian Register.]

ADVANTAGE OF DIFFERENT SECTS.

Mr Editor,—In these times of high sectarian spirit, much blame is laid to the charge of the Orthodox party, on account of their great opposition to the progress of reformation and the establishment of liberal principles. Now we at least hope that this opposition proceeds from conscientious motives. Doubtless it does: from the belief that the liberal principles advanced and maintained are tending to the final overthrow of the fundamental principles of Christianity, and the extinction of religion. And their efforts are directed, on this account, to stay the progress of such pernicious principles. If they are really conscientious in this belief, certainly every effort that is made to counteract their endeavors should be made in the spirit of love, and meekness and forbearance. Their opinions are entitled to as much respect as our own; and they ought not to be blamed and persecuted, but if possible, honorably, and fairly, and kindly convinced, that so long as they are fallible, they, as well as we, *may be* in an error. Besides, their opposition has in it an advantage not to be overlooked by those who have the interests of pure religion at heart, or a regard for the great truths of revelation.

I think Stewart, in his Philosophy of the Mind, (perhaps it is some other writer) says, that scepticism among men arises often from a too sudden adoption of free and liberal tenets, after those of a severer cast have for a great length of time been universally held. The march of mind is so rapid, light breaks in in so full a blaze, that something of a reaction takes place. Men feel so free in the acquisition of their newly-acquired powers and liberties, that they hardly know where to make a stop. It is to the evils that would follow from such a course, that the opposition of Orthodoxy helps to fix a barrier; not an effectual check upon the progress of reformation and the interests of truth, but a preventive to some excesses that might perhaps in consequence be otherwise committed. Whether the violence of their opposition does not, in some cases, injure the cause of Christianity, I do not propose now to determine. But more than a balance of good influence is perhaps communicated, under the present circumstances, than if no opposition existed. At all events, we may rest assured that the cause is in good hands; in the hands of Him, who can make even the wrath of man contribute to his praise.

But setting aside the good results that may follow from the opposition of the Orthodox, there is an advantage in a great number of sects, which we do not always consider, when ruminating upon the causes and consequences of the great variety of opinions that divide the Christian world. St Paul says, "To the weak, became I as the weak, that I might gain the weak; I am made all things unto all men, that by all means I might gain some." Well; the Apostle was inspired, and endued with power and authority to speak and act at all times suitably to the occasion. He could adapt his habits and speech to all in every condition, and he thought it a source of much gratification that he was able in this way to benefit the souls of men. But the age of inspiration is past, and the gifts of the Spirit are not now conferred. Shall it be then, because there are none capable of supplying St Paul's place, that the unconverted and unmstructed shall still remain in their state of darkness? Or shall we undertake to force the whole body of mankind to believe, and think, and act, just in one way, and no other? No; that should not be done. It has been attempted in the Roman Catholic Church and many extensive ecclesiastical establishments, but it would not do. Many hypocrites and hollow-hearted Christians were made by it. The all-wise Dispenser of events has provided a better method for the advancement of religion, and building up the Redeemer's kingdom. He has provided that there should be a great number of forms in religion. The variety of opinions is almost numberless, which are adapted to the minds of different orders of men, and thus save many out of the vast multitude which composes the world of mankind. It is easy from the dictionary of religions to count hundreds of sects, who have held different opinions in different ages of the world, upon various points of faith and practice. The Roman Catholic, the Episcopalian, the Trinitarian, the Unitarian, the Baptist, the Methodist, &c. &c. each and all have different forms of worship, and contain something peculiar to catch the fancy of individuals, who probably could never be moved by any other. Now what an admirable adaptation is this to the state of society! And how foolish, how sinful it is for men to become so excited as they sometimes seem to be, at the building up of one sect or another, whose views are not the same with their own! Let us never harbor such an evil spirit of envy. Let us never take part with those who are thus unlawfully influenced. Let us love the truth alone, and the truth shall make us free. And because another seems to approach nearer to it than we, let us not quarrel with him, because God has endowed him with a better understanding and a quicker perception than ourselves. J.

[For the Christian Register.]

OCCASIONAL THOUGHTS.

Mr Editor,—In the Register for July 2d, I read with surprise and regret the account of what happened at the late meeting of the British and Foreign Bible Society. Perhaps no other institution of the present age has been more generally esteemed than this, or has done more good. The friends of the Bible must therefore lament that anything has occurred to tarnish the reputation of that Society, or to diminish its usefulness. But during the last twelve months a remarkable kind of epidemic has seemed to prevail in Europe and on this continent, both in regard to politics and religion. How many governments have been shaken—how many cabinets dissolved—how many acts of public men have occurred which have indicated an approach to barbarism or political insanity.

If we look at the meetings of ecclesiastical bodies, or of men assembled for religious purposes, how much do we find to deplore! In the late General Assembly of the Presbyterian Church in Philadelphia, and in the Massachusetts Convention of Congregational Ministers, there was something of the same disease which appeared with so much violence at the meeting of the British and Foreign Bible Society; a disease which seems to dispose the subjects of it to treat with disregard the precepts of the Gospel and the spirit of the Messiah,—or to prefer a belief in the peculiar doctrines of a sect to that love which is the fulfilling of the law, and without which we have no spiritual life, and nothing of a moral nature which God can approve.

The confusion and clamor of the Assembly at Ephesus, when "some cried one thing and some another, and the most part knew not wherefore they were come together," might as easily be reconciled to the laws of Christian love, forbearance, and meekness, as what occurred at the meeting of the British and Foreign Bible Society. The "tremendous uproar," "loud cheerings," "hissings," and "laughter" at this meeting may naturally remind the reader of the New Testament of the disgraceful scene in a former "assembly," when "all with one voice, for about the space of two hours, cried out, *Great is Diana of the Ephesians!*" The presiding officer of the Bible Society might pertinently have adopted the language of the "town clerk" of Ephesus, "We are in danger to be called in question for this day's uproar, there being no cause whereby we can give an account of this concourse." And what humble mind would not be more grieved to witness among professing *Christians* such a scene as that in London, than among *heathens* such as occurred in the theatre at Ephesus?

But what occasioned the "uproar" at the meeting of the British and Foreign Bible Society? For many years the Society had been composed of Christians of various denominations; and one of the laws of the Society, or one article of its constitution declares "that all denominations of Christians are admissible as members of the Society." But prior to the late meeting it seems that party spirit had acquired such an asendancy over the minds of some Trinitarians, that they could not be willing that Unitarians should any longer be treated as *Christians*, and that they had contrived a plan to have the Society purged of all members who rejected the "doctrine of the triune Jehovah." It was this project for degrading Unitarians and denying them the name and privilege of Christians, which occasioned the disgraceful uproar. If we look at the temper thus manifested against Unitarians, and compare it with the temper manifested against Paul and his associates by the worshippers of Diana, I think we shall find it difficult to say, in which of the cases there was the more of resemblance to that meek and quiet spirit, "which is in the sight of God of great price!"—Love, humility, and a peaceable disposition are the grand characteristics of the Christian religion. But how little of these have been manifested in the various efforts to degrade Unitarians as unworthy of the name of Christians. Do men appear *humble* while they thus exalt themselves in comparison with others? Do they by such conduct evince love of such a nature as that which disposed the Messiah to lay down his life for sinners?

Were there nothing of more importance, in my view, than the prevalence of the *peculiar doctrines* of antitrinitarians, I should rejoice in the exertions which were made at the meeting of the British and Foreign Bible Society, and in the Massachusetts Convention, to sink the reputation of all who reject the doctrine of "a triune Jehovah." For I have an unshaken belief that all such measures will have an effect directly the reverse of what was wished by their projectors,—that they will weaken the cause they were intended to advance and advance the cause they were intended to crush. I can scarcely entertain a doubt that Unitarianism will make greater advances in England the present year than it has done in any year that preceded. Still I think the advances will be less than they would have been, had a majority of Trinitarians been in favor of the project for excluding Unitarians from membership in the Bible Society.

For the honor of Christians in general, and of Trinitarians in particular, I rejoice in the fact that there was so great a majority against the project. Many candid and intelligent Trinitarians were probably as much grieved, as any persons who were present, that such a measure was proposed and urged by any of their denomination. It is not an uncommon practice to reproach a whole denomination with the faults and imprudences of a few of its rash partizans; but what can be more disingenuous or unchristian? What sect is free from having unworthy members? And what sect of Christians or professed Christians can be named, which is destitute of men who would be an honor to any denomination; and who are much more worthy of respect than the individuals of any sect, who are in the habit of indiscriminate denunciations against all who dissent from their respective opinions? Some of the doctrines which Trinitarians regard as essential articles of faith, are sincerely regarded by Unitarians as not merely erroneous, but as highly reproachful to God; what then would be thought of Unitarians, should they, on such ground, project measures and employ their influence so to degrade their Trinitarian brethren as to deprive them not only of the privileges but of even the name of Christians! Would such self-exaltation and such contempt of others pass current for gospel humility and benevolence in the view of Trinitarians? If not, let them inquire whether "Diotrephes," of whom John complained in his second epistle, has not some followers in our country at the present time.

Nathan.

[For the Christian Register.]

MR BARNES' HERESY.

Mr Editor,—Some of your readers may wish to know the nature of those opinions which produced the late discussion in the Presbyterian Church of the U. S. One of your papers has given a sketch of the circumstances in which it originated. The obnoxious tenets of Mr Barnes were contained in a sermon entitled 'The Way of Salvation,' in which he professed to give a full view of the Christian scheme of salvation. In this discourse there was certainly Calvinism enough to satisfy a moderate man. Mr Barnes' system contained these six points. 1. "That God's plan of saving men is based on the fact, that the race is destitute of holiness." 2. "That a plan of salvation was devised on the ground of this, sufficient for all." It "consisted in the selection and gift of the Son of God to die for the race." "The Being thus selected was the coequal of the Father." "He was God." "The full benefit of this atonement is offered to all." 3. "That while God thus sincerely offers the gospel to all men, all mankind while left to themselves as sincerely and cordially reject it." 4. "That those, who are saved, will be saved because God does it by the renewing of the Holy Ghost." "No man," however, "is compelled against his will to be saved. The work of salvation and the work of damnation are the two most deliberate and solemn acts of choosing that mortal man ever performs." 5. "That this" renewing "is done by a change in the affections and life of man." "It is that revolution of character when a man ceases to be a sinner total and unqualified, and begins to be a man of holiness." "It is instantaneous." 6. "That God will watch over every renewed spirit till the day of judgment, and bring it infallibly to his kingdom."

Here, I say, was Calvinism enough for moderate men—but not enough for all the members of the Philadelphia Presbytery, who detected "a spurious New England theology" in Mr Barnes' sentences. Dr Green appeared at the head of his accusers, and with the aid of Mr M'Calla—a minister who has acquired some notoriety by his taste for public warfare, a very different man from Dr M'Cauley, with whom he is sometimes confounded from a similarity in the pronunciation of the names—drew up and sustained a 'protest,' in which they charged upon Mr Barnes sundry grievous and dangerous errors. They declare, that upon the subjects of original sin, the atonement, and human ability, he holds doctrines at variance with the Scriptures and with the Confession of Faith of the Presbyterian Church; and also that in his sermon "no mention whatever is made of the doctrine of justification by faith through the imputed righteousness of Christ," and (sad to relate!) that he "makes certain general declarations, which induce the belief that he does not properly regard the doctrinal standards of the Presbyterian Church."

Another paper was prepared by the same hands, and "by a closely contested vote was adopted as the Final Decision of the Philadelphia Presbytery on the case." In this 'Decision,' after making several specifications, the objectionable points were thus presented.

In fine, a whole view of this discourse seems to warrant the belief, that the grand and fundamental doctrine of justification, as held by the Protestant Reformers, and taught clearly and abundantly in the standards of the Presbyterian Church, is really not held, but denied in this sermon. For the imputation of Adam's sin is denied; and the endurance of the penalty of the law by Christ is denied; and any special reference of the atonement to the elect of God is denied, and the righteousness of Christ as the meritorious ground of our acquittal and acceptance with God is not once mentioned, although the text of the discourse naturally points to the doctrine; and when it is considered that the imputation of Adam's first sin to his posterity, and the imputation of the sins of God's people to their surety Saviour, and the imputation of his finished righteousness to them, do all rest upon the same ground, and must all stand or fall together, and that it has been found in fact, that those who deny one of these do generally deny the whole, and to be consistent must necessarily do so, it is no forced conclusion, but one which seems inevitable, that the sermon does really reject the doctrine of justification as held by the Reformers, and as taught in our Confession of Faith and Catechisms.

These charges are exhibited in another form in a pamphlet styled "A true and complete Narrative," &c. They are these.

1. He makes no mention of the cardinal doctrine of justification by faith.
2. He contemptuously rejects the doctrine of the imputation of Adam's sin.
3. He intimates that the first moral taint of the creature is coincident with his first moral action.
4. He denies that Christ sustained the penalty of the law, and employs language on the subject highly derogatory to the character of Christ.
5. He boldly affirms that the atonement of Christ had no specific reference to individuals.
6. He declares that the atonement, in itself, secured the salvation of no man, and possessed only a conditional efficacy.
7. He maintains that the entire inability of the sinner for holy actions consisted in indisposition of the will; and finally, he declares his independence of all formularies of doctrine, notwithstanding his professed adherence to them.

Mr Barnes offered an Answer to the Protest, which was subsequently printed, and is known in the history of this dispute as his 'Defence.' I will not trouble you with any extracts from this paper; but will only ask room for a few sentences from the sermon with which so much fault has been found. They will show how far Mr Barnes is tinctured with heretical common sense.

Christianity does not charge on men crimes of which they are not guilty. It does not say, as I suppose, that the sinner is held to be personally answerable for the transgression of Adam, or of any other man.

In human nature the Son of God expired on the cross. The divine nature suffered not, but it gave dignity and value to the sufferings of the man of Nazareth.

He died in the place of sinners. He did not endure indeed the penalty of the law—for his sufferings were not eternal, nor did he endure remorse of conscience; but he endured so much suffering, bore so much agony, that the Father was pleased to accept of it in the place of the eternal torments of all that should by him be saved. "The atonement, of itself secured the salvation of no one." It made it consistent for God to offer pardon to rebels. It so evinced the hatred of God against sin—so vindicated his justice—so asserted the honor of his law, that all his perfections would shine forth illustriously, if sinners through this work should be saved. The atonement secured the salvation of no one, except as God hath promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith.

I assume the free and full offer of the gospel to all men, to be one of those cardinal points of the system by which I *guage* all my other views of truth.—I hold no doctrines—and by the grace of God never can hold any—which will be in my view inconsistent with the free and full offer of the gospel to all men; or which will bind my hands, or palsy my tongue, or freeze my heart, when I stand before sinners to tell them of a dying Saviour.

It is supposed that it is an evident reflection on the Deity of a most serious nature, to say that he has required under the penalty of eternal vengeance, that of man, which he has in no sense power to do.

The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavors to act, is, that the Bible is to be interpreted by all the honest helps within the reach of the preacher; and then proclaimed *as it is*—let it lead where it will, *within* or *without* the circumference of any arrangement of doctrine. He is supposed to be responsible not at all for its impinging on any theological system; nor is he to be cramped by any frame-work of faith that has been reared around the Bible.

It must be acknowledged that the Presbytery had some reason for alarm at the avowal of such a doctrine as that advanced in this last extract. A preacher to interpret the Bible by all the honest helps within his reach, lead where it will; and not to be cramped by any frame-work of faith! The 'Confession' was in danger. The authority of Presbyteries and Synods, and 'The General Assembly,' was presumptuously questioned. No wonder Mr Barnes was assailed and condemned. He however found friends. The decision of the Presbytery was carried up to the Synod, and thence to the General Assembly, which disposed of the matter by a sort of compromise, as stated in a late Register. The division is not healed. It had spread far and wide. Dr Ely, the editor of the Philadelphian, having supported Mr Barnes, a new paper was established under the name of the Presbyterian; the two papers may be considered the representatives of the two parties in the Presbyterian Church, and whenever occasion shall be given to renew the strife, there can be no doubt that they will speak in tones that will shake the walls of a union, which policy far more than a common faith has cemented. G.

[For the Christian Register.]

RELIGION.

Mr Editor,—It is a generally admitted truth, that religion is necessary to our present and future happiness; and it is evident that very many are at a loss to know what *true* religion is.

There is in existence at the present day, an almost innumerable host of sects; and each sect, claims to be right. The Orthodox teach, the doctrine of three Gods and yet but one God; the Unitarians teach, that there is one only true God, and his Son Jesus Christ, who is inferior to and dependent on God.

I was brought up by Unitarian parents, and have never very much doubted the correctness of their faith; yet in perusing the Bible, critically, I sometimes find passages which appear to bring in question the doctrine of the Unity, and yet at the same time to establish it.

An exposition of the following passage would confer a favor on your correspondent.

Philip saith unto him Lord, show us the Father, and it sufficeth us.—Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, shew us the Father?—Believest thou not that I am in the Father and the Father in me?

The object of my inquiry is to know the truth. The New Testament teaches, that "Jesus Christ is the *Son* of God," inferior to the Father; and I have quoted the plain declaration of our Saviour—"he that hath seen me, hath seen the Father."—What are inquirers to believe? Whom are they to believe? We must have teachers, and we must believe some of them. H.

CHRISTIAN REGISTER.

BOSTON, JULY 16, 1831.

EXPOSITION OF JOHN XIV. 8, 9, 10.

We attend to the inquiries of our correspondent H. with pleasure. The passage he quotes is from the 14th chapter of John's gospel. This single chapter contains more evidence of the truth of Unitarianism, than can be found in the whole Bible in support of the Trinitarian theory. Let us cite a few instances. Verse 1, "Ye believe in God, believe also in me." Here Jesus distinguishes himself from God, i. e. represents himself as another being. Verse 10, "The words that I speak unto you, I speak *not of myself*, but the Father that dwelleth in me, *he* doeth the works." In what language could our Saviour have more explicitly declared his sense of entire dependence on the One Supreme Being? Verse 16, "I will *pray the Father*, and he shall give you another comforter." If Christ were God could he thus pray? Verse 24, "The word which ye hear is *not mine*, but the *Father's* which *sent* me." How unequivocally is the supremacy of the Father here asserted—the Father who *sent* Jesus, and who communicated the *word* or doctrine he taught. Verse 28, "Ye would rejoice because I said, I go unto the Father; for *my Father is greater than I*." After this, who should not tremble to say the Son is *equal* to the Father? Verse 31, "I *love the Father*, and as the *Father gave me commandment* even *so I do*." Then, on the Trinitarian ground that Christ is God, God loves God! God commands God! and God obeys God! But enough, and more than enough of this. Now for our correspondent's difficulty.

Jesus had said to his disciples something respecting his Father. They were slow to comprehend his meaning. He then adds, "if ye had known me," i. e. if ye had *understood* the import of my teachings and miracles, "ye would have known my Father also," i. e. ye would have *understood* the will and purposes of my Father, for I have uniformly spoken and acted by his direction. This was by way of gentle rebuke. But he immediately proceeds to encourage them by a promise of greater light;—"from henceforth ye know him and have seen him," i. e. (for these verbs are to be taken in a future acceptation) after my death you will have more correct views of my Father's character and designs. With this, however, Philip is not satisfied. He wants an immediate and visible appearance of God, such as he, in common with the other Jews, supposed the Old Testament worthies sometimes enjoyed. Accordingly he says, "Lord" i. e. Master, "show us the Father, and it sufficeth us." This unreasonable request calls from Jesus a reply of some warmth, "Have I been so long with you and yet hast thou not known," i. e. *understood me*, "Philip? He that hath seen me, hath seen the Father; and how sayest thou, shew us the Father?" In reconciling this last declaration with the current doctrine of the New Testament, to wit, that Christ is not the same with or equal to God, seems to lie our correspondent's difficulty. It is however only an apparent one. A word or two of explanation will remove it. 1. Our Saviour is not speaking of the nature and person of the Father and Son; nothing is further from his mind than the intention to affirm that whoever has seen his person has seen the person of his Father; for no one has seen or can see the *person* of God. The whole context shows that Jesus is discoursing of his Father's *counsels and designs* in regard to men; and what he affirms, is, that these counsels and designs are the same with his own. 2. The word "seen" is not to be taken in its literal sense as implying bodily sight; it is used to signify *intellectual perception or knowledge*. So the meaning of our Lord's remark is simply this; so intimately am I connected, in will and purpose, with my Father, and so entirely am I under his control, that he who has understood me, i. e. my doctrines and works, must also have understood the will and purpose of my Father; for have I not often spoken of Him, and have not my miracles proved that He has been with me? Our Saviour goes on, "Believest thou not that I am in the Father and the Father in me?" Here observe, *to be in one*, in Scripture, implies not identity or community of nature, but union of affection, design, and active co-operation. Accordingly the 26th verse runs thus—"At that day ye shall know that I am in my Father, and *ye in me* and *I in you*. For further illustration take 1 John ii. 5. "But whoso keepeth his [Christ's] word, in him is the love of God perfected; hereby know we that *we are in him*." So in Rom. viii. 1, xvi. 11, and 2 Cor. v. 17, those are said to be *in Christ*, who are united to him in the closest bonds of faith and love. Again, in John's gospel xvi. 21, 22, 23, Jesus prays for his disciples, that *they* all may be *one; as thou*, Father, *art in me*, and *I in thee*, that they also may be one *in us*—that *they may be one*, even *as we are one—I in them*, and *thou in me*. Evidently, then, the conjunction or union of the Father and Son is not one of nature, not one of natural, personal attributes, but one only of affection, counsel, will, action.

DR TAYLOR'S ORTHODOXY IN RESPECT TO HUMAN DEPRAVITY.

Of all the changes in this changing world the changes of orthodoxy sometimes seem the most remarkable. It is perpetually varying with times, places, persons, and circumstances. Take for instance the doctrine of human depravity. Dr Taylor, one of the Professors of Yale College, in his sermon on this subject, entitled 'Concio ad Clerum,' says, p. 26: "So far as the views of the orthodox are understood, it would seem that we are reduced to the alternative of *renouncing orthodoxy* on this subject in every *supposable form* of it,—or of adopting one of the following forms; either that *Adam's posterity are one and the same being with Adam*, and *so* guilty of his first sin by *sinning in him*, or that *God creates in us a sinful nature* or something else, which deserves his wrath; or that *at the very moment of birth we sin with the knowledge of duty*, and as voluntary transgressors of known law; or that we *sin without the knowledge of right and wrong* even in the lowest degree; or that *as free moral agents, we sin knowingly and voluntarily when we become capable* of thus sinning. "Those who reject all these specific forms of the doctrine of depravity, must relinquish even the pretence to orthodoxy on this topic, and those who reject the last form of it, and adopt either of the preceding forms, will it is hoped, favor the world with some better arguments on the subject than have hitherto been furnished."

"Some better arguments." So we say. And yet in some of those *preceding forms*, now in one of them and now in another, here in this and there in that, has the doctrine of depravity been commonly held in the orthodox churches. Nevertheless, Dr Taylor ventures to reject all four.

Of the first form he says; "To believe that I am one and the same being with another who existed thousands of years before I was born, and that by virtue of this identity I truly acted in his act, and am therefore as truly guilty of his sin as himself,—to believe this, I must renounce the reason which my Maker has given me; I must believe it also, in face of the oath of God to its falsehood, entered upon the record, Ezek. xviii. 3, 4."

Of the second form he says; "The moral depravity of mankind does not consist *in any essential attribute or property of the soul*—not in *any thing created* in man by his Maker. On this point, I need only ask,—does God create in men a sinful nature, and damn them for the very nature he creates? Believe this who can."

Of the third form he remarks: "Do you say that infants begin to sin at their birth? But some *knowledge of duty* is requisite for sin, and we know, for the historian has told us of some children who had 'no knowledge between good and evil.' Do you say, the language of the Scriptures is *universal*, and that *all* have sinned? The language too is universal, that we are to 'preach the gospel to *every creature*.' Of course, if your mode of interpretation is right, we are to preach the gospel to infants,—and to animals also!—to *every creature*."

Of the fourth form he says: "Do you ask, when a human being will begin to sin? I answer, *I do not know*. Some *knowledge* of duty is requisite to sin; and we know, for the inspired historian has told us, of some children who had no knowledge between good and evil.'

Now we should like to know what of Calvinism any body can discover in the theory of human depravity which excludes the abovementioned four forms of it? Nor does the fifth form, which Dr Taylor adopts, bear the least resemblance to Calvinism, if we take it as he states it in the quotation we have already made, viz. "as free moral agents we sin knowingly and voluntarily, when we become capable of thus sinning" This is not Calvinism, all liberal Christians admit the doctrine of depravity so far. But is this all that Dr Taylor really contends for? No. We wish it were. But in another place he expresses himself thus; "Such is men's *nature* that they will sin and *only sin in all the appropriate circumstances of their being*." Here we have Dr Taylor's theory of depravity in full. True it is not Calvinism; but what is it better? My *nature such* that I shall sin and *only sin!* But who gave me my nature? My Creator. Sin and only sin *in all the appropriate circumstances* of my being! Who arranged these circumstances and placed me in the midst of them? My Creator. Well, then, we ask again, what better is this than either of the other forms of orthodoxy which Dr Taylor rejects? What better, as it respects either divine justice or human responsibility? What justice in punishing me for sinning, when, according to the theory, God has given me such a nature as that I shall sin and only sin in all the appropriate circumstances of my being? What folly to tell me of the duty of not sinning so long as God sees fit not to alter this nature which he has given me? Such justice and such folly as there would be in the case of a venomous snake, whose nature is to convey poison by its fangs. Would God be just in punishing it for being poisonous? or would there be any wisdom in talking of its duty not to be so? The fact is that man's nature is not, to sin and only sin in all the appropriate circumstances of his being. His nature is to be virtuous. It is true he often does sin; it is true he sometimes sins as soon as he becomes capable of it; but this is an *abuse* of his nature. Besides, he often acts virtuously as soon as he becomes capable of doing so. When he does right he acts according to his nature, and God approves and rewards him. When he does wrong, he acts contrary to his nature, and God punishes him in order to correct, to reform him. This view of the subject, and only this, places divine justice and human responsibility in their true light.

OLD FRENCH CHURCH IN SCHOOL STREET.

Our attention has been called to a short paragraph copied from "the Catholic Press" of Hartford, into the Register of July 2d, in relation to the removal of the foundation of that ancient edifice in 1803. The writer, there quoted, states, that a somewhat curious circumstance occurred on that occasion.

"After having removed," says he "the foundation of what was then called the first Popish Chapel in Massachusetts, the workmen in digging found, fifteen feet below the surface of the earth, *a green leaf*. It was consequently prognosticated as a bad omen, as it seemed to forbode the increase of Popery in the land of the Pilgrims."

No one certainly can refuse to be pleased with the ingenuity, with which the writer finds a promise of the enlargement and glory of his favorite church in so simple an emblem. But a reference to the history of that ancient edifice will show, what is often found of beautiful figures of speech, that there is in them somewhat more of ingenuity than of truth.

Now the fact is, that the old church in School Street was built, not by Catholics, as this writer pleasantly supposes, but by Huguenots, or Protestants, who fled from persecution from France, after Louis had revoked the edict in Nantes in 1686. The first notice of this church may be found in Mather's Magnalia, where, as is mentioned in Snow's "History of Boston," the author enumerates among the churches in 1696, "a French congregation of Protestant Refugees, under the pastoral care of Monsieur Daille." The building was probably not erected till 1716, after the death of M. Daille, who is represented as a "person of great piety and charity; much lamented, especially by his flock." His successor was Rev. Andrew Le Mercier, who was educated among the Protestants of Geneva; and is known as the author of a church history of that place. His society, however, did not flourish, and "in 1748," says Dr Snow, "the proprietorship of the house in School Street was transferred to several gentlemen as Trustees of a new *Congregational Church*." Here the Rev. Andrew Croswell for many years officiated; and it was not till after his death in 1785, that it was converted into a Roman Catholic Church. We learn from the same authority, to which we are indebted for a part of these brief notices, that "mass was first performed in it, Nov. 2, 1788;" or more than seventy years after the foundations of the house had been laid.

SUPPRESSION OF INTEMPERANCE IN BOSTON.

A Committee was appointed a few weeks since, at a meeting of citizens in the new Court House, to consider the propriety of an alteration in the laws respecting licenses and also the best mode of raising a sufficient sum for the support of an agent of the Massachusetts Society for the Suppression of Intemperance. We hope this Committee will make an early report. The evil which led to their appointment is an enormous one; the minds of a large portion of the community are much interested in the subject; some remarkable statements were made at the meeting to which we have alluded; and it seems to us important that no unnecessary delay should cause the subject to be presented to our fellow-citizens under less favorable circumstances than the present time.

THEOLOGICAL SCHOOL AT CAMBRIDGE.

The examination of the Theological School will take place in the Chapel of the University, Cambridge, on Wednesday next, 20th instant The exercises will be confined to the Senior Class, and will commence at ten o'clock. The friends of the Institution are invited to attend.

In the afternoon of the same day, Mr George Nichols, a member of the senior class of the theological school, will be ordained at large. The ordination sermon, we understand, will be preached by Rev. William H. Furness, of Philadelphia.

LATE PUBLICATIONS.

The Christian Examiner and General Review, for July 1831.

While we have so many periodicals devoted to the general interests of literature and science, we cannot regret that some numbers of the Examiner like the present, should not contain a great variety of subjects, but be occupied almost exclusively with those connected with religion and morals. This number will, we believe, be read with great pleasure, and will satisfy the expectations of its numerous readers.

The first article is a review of a French publication, entitled "Views of Protestantism in France." It contains a well written and instructive account of the present state of religion in France, and of the progress which it has made since the revolution. This account, in which M. Vincent, the author of the work, is chiefly followed, gives us reason to believe that the prospects of true Christianity in France are encouraging.

Mr May's Letters to Dr Hawes are next noticed with high and well merited approbation.

To this succeeds a biographical sketch of Origen, with critical remarks upon his writings and intellectual character. This article exhibits diligent research, discriminating judgment, and an apparent familiarity with the works of the celebrated father who is the subject of it.

In the fourth article, "On the Morality of our Political Situation," the writer undertakes "to

show that freedom rightly considered, implies not only the highest state of privilege, but the loftiest condition of duty." This position he supports with abundant spirit and eloquence. The piece deserves the study of all, who in their fond veneration for our civil and political institutions, are not blind to their defects, and are willing to exert themselves to correct them.

To this succeeds a notice of the first number of the Biblical Repository. This periodical, which, as many of our readers probably know, is edited by Professor Robinson, of Andover, is spoken of in terms of respect. The greater part of the article, however, is taken up in correcting some erroneous views in regard to German Rationalism, which are given in an article on Interpretation, translated from the German of Professor Hahn, of Leipsic, and published in the Repository. The public is certainly indebted to the writer in the Examiner, for his attempt to clear away the crude and confused notions which are prevalent among us as to the character of German Rationalism. The truth seems to be, that the name of Rationalists has been applied rather vaguely to several classes of Christians, whose opinions in regard to revealed religion, are very different from one another.

The sixth article is a notice of the Harmony of the Gospels, on the Plan proposed by Dr Carpenter, recently published in this place. It contains a careful and well digested account of different harmonies of the gospels, and of the principles and theories by means of which it has been attempted to reduce every circumstance recorded in the gospels to a chronological arrangement. The writer prefers the opinion of Dr Carpenter as to the duration of our Saviour's ministry, to that of any other harmonist, though not entirely coinciding with all his views. The editor of the Harmony, is considered as having rendered a valuable service to the public.

The next article is a notice of the Review of Mr Whitman's Letters, which appeared in the Spirit of the Pilgrims, and of his Reply to that Review. This article consists principally of an exposure of some of the unsound principles advanced in the review. The reasoning is throughout close, logical, and powerful. We feel some doubts, however, whether the pungent sarcasm in which the writer sometimes indulges, tends to promote christian charity and harmony.

The eighth article, after a few introductory remarks, contains a communication from the Professors of the Theological Seminary at Newton, in regard to some remarks in the last number of the Examiner, unfavorable to the character of the Marat'ha Version of the New Testament, published by the Baptist Mission at Serampore. The communication is interesting, and the version is defended with apparent success against some of the charges of the Examiner. We of course cannot undertake to express a decided opinion upon the correctness of a version, in a language which we do not understand.

The last article is a notice of Mr Ware's volume on the Formation of the Christian Character. Some account is given of other works of the same class, with judicious criticisms upon them; and the work of Mr Ware is recommended.

The Liberal Preacher for June and July, 1831. A sermon by Rev. LEMUEL CAPEN, on "The Religious Education of Children:" a sermon by Rev. CONVERS FRANCIS, on "The Presence of God with the Good Man."

The character of the new series of the Liberal Preacher is fully sustained by these two sermons. Mr Capen inquires "whose duty it is, more especially, to give religious instruction to children; what kind of religious instruction they should have; and in what manner they should be taught." To the first question he answers—'parents, or those who stand in the place of parents;' to the second, briefly, the duties and doctrines of practical religion; while to the third he replies at greater length. The religious education of children, he thinks, should be conducted very much by conversation and example; it should be 'practical—suited to their capacities and immediate wants.' Mr Capen's remarks are judicious and important, and no Christian parent will read this discourse without feeling more sensibly the responsibleness under which he is laid by the Providence that has committed 'young immortals' to his (and even more forcibly we may say of the mother, to her) charge.

Mr Francis' sermon contains a sound and beautiful exposition of a doctrine often misunderstood, and yet more often neglected. He shows the character and delight of that 'walk with God' by which the good man realizes the divine presence, clears away errors that have been gathered around this precious truth, and illustrates its virtue in various situations of life. Such sermons warm the heart, and raise its affections, while they instruct the understanding.

RELIGIOUS INTELLIGENCE.

Ordination. The ordination of Mr Thomas B. Fox, of the Theological School, Cambridge, over the First Church and Society in Newburyport, will take place on Wednesday, August 3d. Sermon by Rev. Dr Lowell, of this city.

Dedication. The house recenly erected by the Robinson Congregational Church and Society in Plymouth, was dedicated on Wednesday the 6th inst. The sermon was by the Rev. Mr Warren, pastor of that church. The building is neat and ornamental to the town.

Bible Society. At a meeting of the Bible Society of Salem and vicinity, on Monday the 11th inst. the following gentlemen were elected officers. Hon Benjamin Pickman, President; Rev. John Brazer, Secretary; John Stone, Esq. Treasurer; Rev. Brown Emerson, Hon. Leverett Saltonstall, Pickering Dodge, Esq., Rev. John P. Cleaveland, Trustees.

Episcopal Seminary. At the Episcopal Convention, which assembled in June, in this city, a Theological Seminary was established at Cambridge, to be called "the Massachusetts Theological School." The following gentlemen were appointed trustees, with power to regulate the admission of students, establish professorships, and transact the general concerns of the institution, the Rev. Messrs. Eaton, Morse, G. W. Doane, Alonzo Potter, Theodore Edson, T. W. Coit; of the laity Messrs. Gardner Greene, George Brinley, J. C. Warren, E. Tuckerman, Joseph Foster, and E. A. Newton. The Bishop of the Diocess is, ex officio, President of the Board. There is also a Board of Visitors, consisting of the different New England Bishops and Secretaries of Conventions.

We see the following notice of the first meeting of the Trustees in the Advertiser of Thursday.

At the first meeting of the Board of Trustees of the Massachusetts Episcopal Theological School, at Cambridge, held in Trimty Church, Boston, on Tuesday, July 12, 1831:—

Four Professorships were established, and filled as follows:

1. Of Sacred Rhetoric, and the Pastoral Care—The Rt. Rev. Alexander V. Griswold, D. D.
2. Of Ecclesiastical History, and the Nature, Ministry and Polity of the Church—The Rev. Asa Eaton, D. D.
3. Of Systematic Theology—The Rev. John H. Hopkins.
4. Of Biblical Learning and the Interpretation of Scripture—The Rev. Thomas W. Coit.

The Rev. William Croswell was elected Secretary, and Edward Tuckerman, Esq. Treasurer of the Board. From the Records.

G. W. DOANE, Sec'y *pro tem.*

The Mormonites. It is surprising to observe the fanaticism to which the ignorant, however honest and sincere, may be urged, when under the influence of artful and disguising imposters. The Painesville (Ohio) Gazette thus notices the delusions of this misguided sect.

This infatuated people are again in motion. In their own cant phrase, "they are going to inherit the promise of God to Abraham and his seed." Their destination is some indefinite spot on the Missouri river, they say about 1500 miles distant. About 80 of them have recently been ordained, and some have gone, others are about going, two and two, part by the western rivers, and part by land, to their distant retreat, far away from the cheering voice of civilized man. Those who have disposed of their property go now, and such as have property are making market for it so eagerly as often to disregard pecuniary interests, and all are to follow with all convenient despatch. They still persist in their power to work miracles. They say they have seen them done—the sick are healed—the lame walk—devils are cast out—and these assertions are made by men heretofore considered rational men and men of truth.

Bishop of Kentucky. The Rev. Benjamin B. Smith, formerly Rector of Grace Church in Philadelphia, and late editor of the Philadelphia Recorder, has been elected Bishop of the Protestant Episcopal Church in the Diocess of Kentucky.

The Treasurer of the American Unitarian Association, acknowledges the receipt of fifty dollars by the Rev. E. B. Hall; from the Association in Cincinnati, Ohio, auxiliary to the American Unitarian Association.

July 16, 1831.

SUMMARY.

Funeral of Mr Monroe. The remains of the late President Munroe were interred at New York, on Thursday the 7th inst. with civil and military honors. The procession moved from the house of Mr Gouverneur, in Prince Street, to the front of the City Hall, where the body was placed upon an elevated bier, and a brief address delivered by William A. Duer, Esq. President of Columbia College. The procession then proceeded through Broadway to St Paul's Church, where the funeral service was performed by the Right Rev. Bishop Onderdonk, and the Rev. Dr Wainwright. The body was deposited in a vault specially appropriated for that purpose, in the marble cemetery in Second Street.

Worcester Railroad. The Daily Advertiser says that subscriptions to the capital stock in the Worcester Railroad Company were opened in this city, and in Worcester last week. The number of shares limited by the act of incorporation is ten thousand. It was ascertained on Saturday that 7,500 had been subscribed in this city.

Decision of the District Court. It has been recently decided by the District Court of the United States, in the State of Maine, that under the prohibitory clause of the post office law, packages of various descriptions, such as packages of merchandize, or of Bank notes, can be carried by mail carriers, without incurring a penalty; but not packages of letters.

Secretary of War. The Washington Globe of July 9th, announces the appointment of Lewis Cass, Governor of Michigan Territory, as Secretary of the War Department. Gov. Cass is said to be a native of Exeter, New Hampshire, and was appointed Governor of Michigan by President Madison. His talents and acquirements are well spoken of.

Minister to Russia. It is stated in southern papers that Mr Buchanan is appointed Minister to the Court of St Petersburgh, and that Mr Randolph our late Minister is in England, in declining health.

First New England Vessel. As the commencement and progress of the different arts in our own country must be a subject of curiosity with the present generation, we copy the following article from the Transcript.

Two centuries have now elapsed, says the Barnstable Journal, since the first vessel was built in Massachusetts. She was launched at Plymouth, on the 4th day of July, 1631, and called "The Blessings of the Bay," a name in some measure prophetic of the character of the vessels since constructed in the Old Colony.

The above is going the rounds, on the authority quoted. The statement, however, is erroneous. We collect the following facts from authentic records.

The first vessel built in New England, was in 1622, at Plymouth, and was a large boat or *shallop*.

The Second was the "Blessing of the Bay," a vessel of 40 to 50 tons, built by Gov. Winthrop, in 1631, at *Mistick* now *Medford*, and launched on the 4th July.

The Third was built in 1636, at Marble Harbour, (Marblehead) by the "Salem people." This vessel was 120 tons burthen, and called the "Desire."

In 1641, the "Plymouth people" built another of 50 tons.

Epitaph on Washington. American feeling is gratified to find the memory of the Father of his country, respected and revered by the wise and the good in foreign nations. The writer of the following beautiful epitaph was a foreigner. Its justness and its elegance prove him to be wise; the indulgence of such honorable feelings towards the man whose talents and exertions separated America from his own country, prove that he is good. The epitaph was written on the back of a portrait of Washington, and sent to the family from England; and published in Poulson's American Daily Advertiser, from a transcript in the hand writing of the late Judge Washington.

WASHINGTON

The defender of his country—the founder of Liberty,
The friend of Man.
History and tradition are explored in vain
For a parallel to his character.
In the annals of modern greatness
He stands alone,
And the noblest names of antiquity
Lose their lustre in his presence.
Born the benefactor of mankind,
He united all the greatness necessary
To an illustrious career.
Nature made him great,
He made himself virtuous.
Called by his country to the defence of her liberties,
He triumphantly vindicated the rights of humanity,
And on the pillars of National Independence,
Laid the foundation of a great republic.
Twice invested with Supreme Magistracy,
By the unanimous vote of a free people,
He surpassed in the Cabinet
The glories of the Field,
And voluntarily resigning the Sceptre and the Sword,
Retired to the shades of private life.
A spectacle so new, and so sublime,
Was contemplated with the profoundest admiration,
And the name of Washington,
Adding new lustre to Humanity,
Resounded to the remotest regions of the Earth.
Magnanimous in Youth,
Glorious through Life,
Great in Death,
His highest ambition the happiness of mankind,
His noblest victory the conquest of himself,
Bequeathing to posterity the inheritance of his Fame,
And building his monument in the hearts of his Countrymen.
He lived the ornament of the 18th Century,
He died regretted by a mourning world.

Professor Wilson. When we read the productions of a popular writer of our own times, we are inquizitive to ascertain the author, and to know something of his biography. As the Magazine to which this article alludes has a considerable circulation in this country, we copy from the Advertiser the following notice of the Editor. It is accompanied with a specimen of his peculiar style, which our limits do not allow us to transcribe.

This gentleman appears to be the generally acknowledged Editor of Blackwood's Magazine, in which he writes under the assumed title of Christopher North. He was born in Paisley, North Britain, in the month of May, 1789, and is consequently 42 years of age at the present time. He inherited a considerable sum from his father but soon lost it all in a mercantile speculation. While quite young he ran away from his home and served at sea as a ship-boy; and he subsequently had serious intentions of penetrating to Timbuctoo, but was prevailed upon by his friends to give up so wild a project. At Oxford he was renowned as an excellent Greek scholar and a powerful pugilist. He was once bathing with a party of associates in the river, when they were attacked with stones by some of the country people; Wilson incontinently jumped on shore and pursued the assailants, *in puris naturalibus*, through several fields, till he was aware, on observing some ladies and gentlemen at a distance, of the extent to which his enthusiasm had carried him. He was quite unfortunate in one of his exploits; having privately leaped over a canal of considerable width, he engaged to perform the same feat in public; but owing probably to the gaze of an immense multitude, he failed and alighted, not on the further bank, but in the middle of its sluggish waters. Another anecdote related of him is that of his having "thrashed" an English Lord, who had insulted his wife and some ladies while drinking tea at an inn near the Lakes.

On the death of Dr Thomas Brown, the successor of Dugald Stewart in the University of Edinburgh, John Wilson became the candidate to fill the vacant office. His election was violently opposed, but he finally succeeded in obtaining the chair; and the manner in which he fills it fully justifies the partiality of his friends. His bearing towards his pupils is most engaging; his lectures always talented and splendid and not unfrequently adorned by bursts of most impassioned eloquence. Wilson's principal prose works are: "Lights and Shadows of Scottish Life," "Trials of Margaret Lynsday," The Foresters, &c."; the titles of his chief poems are, "City of the Plague," "The Isle of Palms" and "An Evening in Furness Abbey." But it is in his Magazine that Wilson feels and evinces the full force and comprehensiveness of his genius. It is there that he throws off all restraint and gives free scope to his discursive pen.

Asylum for the Deaf and Dumb. The Rev. Mr Gallaudet has resigned the office of Principal of the Asylum at Hartford, on account of ill health, and Mr Lewis Weld, late Principal of the institution in Philadelphia, has been appointed to succeed him. It appears from the report of the Directors, that during the past year the number of pupils has varied from one hundred and nineteen to one hundred and thirtyfive. Of this number, nine have been supported, wholly or in part, by the state of Maine, ten by New Hampshire, fifteen by Vermont, fiftyone by Massachusetts, and thirty by Connecticut.

University of North Carolina. At the annual commencement of the University of North Carolina, the degree of A. B. was conferred upon twelve young gentlemen, and that of A. M. upon seven, mostly graduates of the institution. A Convention of Teachers and other literary gentlemen interested in the subject of Education, was held, for the purpose of devising means for giving perfection and efficiency to the instruction communicated in public Schools of the State.

Calculation of Chances. A student of the Virginia University, lately made a calculation, founded on data derived from the most accurate tables of mortality, that the chances were more than 1721 millions to one, that Jefferson and Adams would not both die on the day upon which they actually expired.

Restoration to Sight. The New London Gazette states that Mr Hempstead, of that city, who has been so blind for the last 10 years as scarcely to discern the difference between day and night, was lately restored to sight in the following curious manner:—A few weeks since, while at work, he placed, as usual, his staff in the centre of a hill of corn, as a guide; when stooping with a quick motion, the top of the staff struck his eyebrow a violent blow and glanced over the eye, producing a severe pain. Immediately an intense light broke in upon the organ of sight, of every color of the bow, "a new heaven and a new earth" were presented to his view, and he immediately hastened home alone, bearing the joyful tidings to his astonished and happy family. His eye has not been inflamed, and he continues able to read a large type, and to distinguish objects at the distance of a mile, with a vision nearly equal to perfect sight.

More Arrests by Georgia. The Cherokee Phœnix of June 25th says that the Rev. John Thomson, missionary of the American Board, stationed at High Tower, has been arrested by a detachment of the Georgia Guard. A Mr Dennis, and a Rev. Gentleman of the Methodist Conference have been arrested in the Cherokee nation. The latter gentleman by the name of Trott, was bound with surety for his appearance at the Superior Court. Mr Dennis was suffered to depart on his own bond.

The Creeks. The situation of this unfortunate people has excited great interest through our country. The Milledgeville Recorder, a Georgia paper, thus describes their wretched condition.

Not long since we had the melancholy opportunity of witnessing the distress prevailing among the Creek Indians, which we have heretofore noticed in our paper, on information derived from others. A considerable part of that tribe is literally in a starving condition. Government could now succeed in sending off a large part of them, as they would doubtless consent to emigrate for the purpose of preserving life. Thus the policy of removing the Indians to the westward might be partially effected, while at the same time the cause of humanity would be subserved. This is the only way perhaps in which the President would be authorized to afford them relief. To see a whole people almost destitute of food—the incessant cry of the emaciated creatures being *bread! bread!*—is beyond description distressing. The existence of many of the Indians is prolonged by eating roots and the bark of trees. The berries of the India and China Tree of last year's growth, were ate by them as long as they lasted—nothing that can afford nourishment is rejected, however offensive it may be. Nor can there be, to the suffering of this wretched people, mitigation or limit short of death, or the humane intervention of our Government. But few of them on the borders of this state have planted Corn—because, they had none to plant. The next year will, therefore, find most of those who, until then, linger out a miserable existence—no better off than they are at present. In a country abounding in abundance, as ours in general does, humanity weeps at such scenes.

Safety Shafts. We copy from the Baltimore Chronicle a notice of an invention which is thought to be a great improvement in Railroads.

An experiment was tried on Thursday, on the Susquehannah Railroad, which though simple in itself is of the greatest importance, as affording security to the cars against the *possibility of accident*. It consists in placing the horses between two cars, where they are confined by means of shafts extending from one car to the other, resting at each end upon the pivot piece, so as to allow them free play in passing the curves. The shafts are made of strong timber so that the horse or horses cannot possibly get off the road; and to guard against the horse stumbling, a broad belt of leather is passed from shaft to shaft underneath the animal, of sufficient strength to prevent his going down—for greater security two bows of iron are made to pass from the shafts over the back of the horse. By all these means, the horse though entirely free in his action is confined above, below, and on each side, so that it is impossible for him to get off the track of the road. By means of this simple contrivance, passengers travelling on this road may do so with the most perfect assurance of safety from the many accidents and alarms arising from the horses' stumbling or flying the track. Mr Isaac Knight, of this city, is the inventor, and we trust will receive due credit for this addition to the safety and comfort of his fellow citizens.

Caoutchouc. The National Intelligencer states that Capt. G. H. Richards, formerly of Washington, has procured Letters Patent for what appears to be considered by the most competent judges a most valuable discovery, or, more properly, discoveries. They consist in the application of the Gum called Caoutchouc to an almost infinite variety of purposes and objects; which has hitherto been neglected, but which will now probably enter into almost all arts and trades. The value of these improvements seem to be abundantly vouched for, by testimonials from some of the first scientific and practical men in this country. If only a small proportion of the advantages contemplated by these improvements be realized, or even for the suggestion of them, Mr Richards will have rendered a valuable service to his country. The article is said to grow in the wildest exuberance in South America and Asia. It will grow also in the United States; and Dr Hosack has one species of the plant flourishing in vigor, though yet young, before the door of his mansion, Hyde Park, on the Hudson. Mr Richards has taken the necessary measures to secure his patent in Europe and South America. The testimonials published by Mr Richards, are from Col. Bomford, Chief of the Ordnance, from Major General Macomb, from General Bernard of the Engineers, (formerly the favorite Aid-de-Camp of Napoleon,) from Dr Hosack and Professor Renwick, and from Dr Thomas P. Jones, formerly superintendent of the Patent Office, and editor of the Journal of the Franklin Institute, of Philadelphia.

The *Intelligencer*, printed at Leeds, England, says—We have seen a machine for making bricks, (the invention of a Swiss) recently constructed in Leeds on a very simple principle, which turns out 120 bricks in one minute, fit for the kiln, without any drying, as in ordinary process. We understand that 1000 bricks may be made for 6d., instead of 2s. 6d. the present price. The cost of the machine is £200, and it is worked by two men and two boys. By this process, bricks may be made more efficiently at all seasons, no draught being necessary.

Island of St Domingo. The Schooner Angeline, at Quarantine, from Jacmel, June 24th, brings the following intelligence.

On Thursday, June 16th, 1831, a proclamation was presented to the General commanding at Jacmel, decreeing that all the French white inhabitants of the Island should, on or before the 15th July, leave there with their property. The President desired the natives to show them all proper respect until that time. An order was also issued to raise troops throughout the island. On the 17th June, 100 persons, including boys of 14 years and men of 70, had been pressed into the service.

The proclamation was received at Jacmel with great joy, and the day celebrated with firing of cannon, and a band of music playing through the town. The proclamation was read at the corners of the streets, and received with general shouts by the people.

Brazil.—Capt. Weld, of the Schr. Horatio, has arrived at N. York from Para, and states that the country was in a very unsettled state. There were 3000 troops at Para, who have not received any pay for the last 14 months, in consequence of which, together with the unpopularity of the President, fears were entertained that they would break out in open rebellion, in which case, foreign property would be unsafe. The President had in some measure allayed the ferment, by issuing a proclamation promising to pay them. The British Consul was endeavouring to charter the American schr. Washington's Barge, for the purpose of proceeding to Bermuda, to order a British vessel of war to sail immediately for Para, to protect British property.

FROM EUROPE.

Belgium.—The London Times says, that although the discussion in the Belgic Chamber, of the subject of election of a Sovereign had not again commenced, there was every probability in favor of Prince Leopold Cobourg. Of 122 members, 96 had declared in his favor, two against him, and the rest uncommitted.

Poland.—From Poland, the accounts are brilliant, if regard be had only to the enterprising bravery of the Poles, but gloomy as regards the remote prospect. They are still achieving prodigies of valor and perseverance with the probabilty of being overcome at last. It will be remembered by our readers that Gen. Dwernicki, in prosecuting his operations in Volhynia, had been compelled by superior numbers to retreat to the Austrian territories, and had there been compelled to surrender. To replace an armed corps in Volhynia, the Polish commander in Chief conceived one of those bold and rapid operations for which he is remarkable. He detached Gen. Chrznowski with a corpse of 8000 men to Zamosc who cut their way through the Russian bayonets, and achieved the exploit as boldly as it was conceived by the gallant Skrynecki.—*Am. Traveller.*

From Paris it is stated that offers of mediation on the part of England and France having been made to the Emperor Nicholas, for the pacification of Poland, the autocrat has declared, in answer, that he will make no concession to "rebellious subjects," and that had he been disposed to make any, he would not have waited for advice to that effect from the west.

Berlin, May 25.—Gen. Krieutz estimated their loss, on the 6th and 7th of May, at about 3000 men, whereas from the Polish bulletin written with every appearance of frankness, Chrzanowski's corps inflicted a severe loss upon the Russians, and brought upwards of 800 prisoners with them to Zamosc.

The Russian Commander in Chief being informed that the insurgents intended with their main force to undertake something against Siedlec, took measures to anticipate them by a rapid movement. On the 11th in the evening he advanced towards Jablonna, and at day-break on the 12th proceeded against Raluszyn, but the Poles had already evacuated it. They were pursued, and seemed disposed to stand their ground near Jendrzejow, but the fire of the artillery, which commanded their position, causing them much loss, and the brave Russian marine regiments having attacked with fixed bayonets, they rapidly retreated beyond Minsk, to Dembe Wielki. When the Commander in Chief found that all the columns had retreated, he stopped the pursuit, and returned the next day to his former positions.

A general enthusiasm reigns throughout the Polish province of Samogitia. All the male population are under arms; they swear, on the tombs of their ancestors, to shed the last drop of their blood, rather than submit to the Russian yoke.

Even children of twelve years of age were armed with scythes and axes. The news communicated to them that several insurgents have been shot in Wilna had the effect of increasing the courage and exertions of the inhabitants. The clergy animate them with the spirit of liberty; they preach in the fields; their pathetic discourses operate on the heart, and dispose the hearers to brave death. The women partake of the same feelings, some of whom fear not to travel many leagues to bring their husbands the necessaries of life.

London May 30, (evening). A multitude of contradictory accounts have been received to-day, through the German and French papers, relative to the state of affairs in Poland. According to the Berlin version of them, every thing held out the prospect that success was at last about to attend the arms of the Russians, and the Lithuanian insurgents, pressed by the Russians, had approached the Prussian frontiers, which they probably intended to pass, in consequence of which the Prussian Landwer (local militia) had been suddenly called out to march towards the frontiers.

The dates from Warsaw through Prussia, are of the 18th, when it is evident that no engagement had yet taken place between the main corps of the Russians and Poles. If a regular battle is offered and accepted, we may expect to hear of something decisive to-morrow or next day. It is hardly to be supposed that the Polish army, which is at least equal in numbers to the Russian, and in every other respect superior, will suffer the enemy to get the better of them.

Van Dieman's Land.—To protect the English settlers against the aboriginal inhabitants, the Lt. Gov. of this country gave orders that a large military force to hunt them into a corner, as it is customary in some parts to hunt wild elephants. So soon as the natives are secured, they are to be provided with whatever is necessary to their subsistence and comfort, and every means is to be employed to civilize and to humanize them.

MARRIAGES.

In this city, by Rev. Mr Emerson, Mr Thomas G. Phipps to Miss Lucy Steele.

Mr Eli Brown to Miss Eliza Ann Drew; Mr Arthur Freeman to Miss Martha Eliza Davis; Mr James Boardman to Miss Elizabeth Dunham.

In Exeter, N. H. Mr Benjamin F. Greenough, of this city, to Miss Sophia F. Webb.

In St Johns, N. B Dr Coredon, Professor of Dental Surgery, Boston, to Miss Harriet Calvert.

DEATHS.

In this city, Mr William Clouston, late President of the Scota Charitable Society; suddenly, the Hon. Thomas Welch, Counsellor at Law.

In West Cambridge, Mr James Locke, aged 80.

In Hingham, Mrs Mary Ann Burrill, wife of Mr John Burrill, and daughter of the late Capt. Duncan Thaxter, aged 32.

In Lowell, Paul Moody, Esq.

In Newburyport, Mr William Knapp, aged 61.

In Burlington, Vt. Hon. John C. Thompson, one of the Justices of the Supreme Court of that State.

In Woodbury, Conn. Noah B. Benedict, Esq.

In Matanzas, Cuba, Gen. Moses Tryon, formerly of Hartford, Conn.

JUST published by L. C. BOWLES, (and will be ready for delivery on Monday,)

THE SCRIPTURAL INTERPRETER.
Vol. 1. No. 1.

CONTENTS.

Editorial Introduction.
What is the Bible.
How should the Bible be read.
Meaning of the names given to the whole and to parts of the Bible.
Claims of the New Testament to attention.
Different Character of the Books of the New Testament.
Reasons for a New Translation of the Bible.
Translation and Exposition—Matt. iii. 1—12.
" " " " " 13—17.

SELECT AND VALUABLE UNITARIAN SUNDAY SCHOOL BOOKS.

WAIT, GREENE, & Co., 13 Court Street, have just added to their general assortment of Sunday School Books, about *one thousand volumes*, carefully selected for the purpose of furnishing Sunday School and Juvenile Libraries. They will be happy to receive orders from the city and country for any amount, and where it is not convenient to pay the cash, liberal credit will be given.

—JUST PUBLISHED—

"Forms for the Devotional Exercises of Sunday Schools." $8 per hundred.
"Hymns for Sunday Schools—6th edition."

—ALSO—

Just from the Press
"The True Spirited Boy"—a Tale.
July 2. 3t.

ADAMS' PATENT
SWELLED BEAM WINDLASS BEDSTEAD.

No. 422 Washington Street, near Boylston Market, a few doors South of Washington Bank.

These Bedsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the Swelled Beam the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patterns, on the most reasonable terms. ☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr Adams as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Bedsteads manufactured and offered for sale as an improved article which have not the patent Swelled Beam. 3m June 11.

SECOND HAND CLASSICAL BOOKS.

For sale at the Christian Register office,
Schrevelius's Lexicon.
Young's Dictionary,
Virgil,
Sallust,
Cæsar's Commentaries,
Cicero De Officiis,
Greek Testament,
Græca Minora,
Tacitus,
Gradus ad Parnassum.

These books are generally in good order, and may be obtained at quite a reduced price. June 11.

SELECTED POETRY.

HYMN

Sung at the Baptist Sunday School celebration on the 4th of July. Written by Mrs Hale.

We come, in childhood's gladness,
To breathe our songs of praise,
Nor let one note of sadness
Be mingled in our lays;
For 'tis a hallowed story,
This theme of freedom's birth;
Our father's deeds of glory
Are echoed round the earth;

The sound is waxing stronger,
And thrones and nations hear—
'Man may not triumph longer,
For God the Lord is near!
And he will crush oppression,
And raise the humble mind,
And give the earth's possession
Among the good and kind.

And then shall sink the mountains,*
Where pride and power were crowned,
And peace, like gentle fountains,
Shall shed its pureness round.—'
O, God! we would adore thee,
And in thy shadows rest;
Our *fathers* bowed before thee,
And trusted, and were blest.

* Isaiah xi. 12, 14, 17.

[From the New York American.]

THE ORPHAN GIRL;

OR, RECOLLECTIONS OF A MOTHER.

I have no mother!—for she died
When I was very young;
But her memory still around my heart,
Like morning mists, has hung.

They tell me of an angel form,
That watched me while I slept,
And of a soft and gentle hand,
That wiped the tears I wept;—

And that same hand that held my own
When I began to walk,
And the joy that sparkled in her eyes
When first I tried to talk.

For they say the mother's heart is pleased
When infant charms expand—
I wonder if she thinks of me,
In that bright happy land.

For I know she is in heaven now—
That holy place of rest—
For she was always good to me,
And the good alone are blest.

I remember, too, when I was ill,
She kiss'd my burning brow,
And the tear that fell upon my cheek—
I think I feel it now.

And I have some little books
She taught me how to spell;
And the chiding, or the kiss she gave,
I still remember well.

And then she used to kneel with me,
And teach me how to pray,
And raise my little hands to heaven,
And tell me what to say.

O, mother! mother! in my heart
Thy image still shall be,
And I will hope in heaven at last
That I may meet with thee.

MISCELLANEOUS.

MR MAY'S SERMON ON SLAVERY IN THE UNITED STATES.

The following extracts from a sermon on slavery are quoted from the Liberator. It was delivered by Rev. Mr May, of Brooklyn, Conn. in Rev. Mr Emerson's Church in this city, May 29th, 1831.

The text was Exodus iii. 7, 8. After referring to the bondage of the Israelites in Egypt, and to slavery as it existed in Greece and Rome, and to the abhorrence with which we view these ancient acts of oppression, Mr May proceeds:—

Why then, I ask with high astonishment, why are we so silent, so unmoved, in view of the same enormities existing in this enlightened age, in our own land, permitted, not to say encouraged, by that government which *we* are upholding? In these United States there are two millions of our fellow men held in a bondage, as abject as ever was inflicted upon any of the human race! and another million, who, though they are called free, are enchained by us to degradation! What are the words that will fully express how inconsistent this is with the fundamental doctrine of our civil Constitution, no less than with the first principles of the religion we revere? Yet there seems to be no shame among us, nor sorrow for this egregious wickedness. Indeed in New England there is no consciousness that slavery exists in our land; certainly not that we are helping to perpetuate it. Most of our people have never seen the slaves, nor heard their cries. The sight and the sound of their oppression are lost in the distance. And so we go on from day to day, pursuing our avocations and pleasures, rejoicing in our own liberty, but utterly regardless of the fact, that in this land, so boastful of her institutions and her laws, there are two million slaves, two million human beings, to whom *our laws deny all the peculiar rights of man!* To such an enormous extent is our's a nation of oppressors! But because the victims of our injustice are beyond our sight, we of New England heed it not. Like that mighty river, which drains the waters of half our North America; so does this vast accumulation of physical, mental, and moral evil, flow on increasing through our southern and western States; and we are utterly unmoved at the thought, because we have never seen the sight. Occasionally indeed the slavery in our land is spoken of; but then in such cold terms of acquiescence as we should use in allusions to the Dismal Swamp. It is allowed like that to be an ugly feature on the face of our fair country; like that, too, we regard it as established by nature, an unavoidable evil, beyond the reach of any means of cure which we can devise. But even in this heartless tone, the subject is rarely mentioned among us. The fact is we are quite indifferent to the claims of our colored brethren. We are prejudiced against them; and therefore consent that they should suffer. How silent are our halls of legislation!—our pulpits!—and the press! Those who guide public sentiment make no attempt to enlighten our community on this subject, and bring them up to their duty. On other topics, however exciting, however liable to kindle party and sectional animosities, they have not refused to speak, to write, to print. But on this, our most atrocious wickedness, our most alarming evil, they open not their lips. We owe it to them to consider well, and fairly weigh the reasons of their silence, seeing we have ventured thus to blame them for it. The reason most commonly given is, 'that slavery, being confined to the southern and western States, is peculiarly their concern. We have no right to meddle with it. Our brethren of those States should be left to reform their own institutions.' But if we see not that they are attempting reformation, shall we not remind them it is necessary, and urge them to their duty? Is not this an office of good neighborhood, aye, of common humanity? Do we not owe as much as this to a foreign nation, and shall we do less for any portion of our own? Is that relation which subsists between the members of this confederacy such, that we are forbidden to be as faithful and fearless in admonition and reproof of each other, as we should be towards those who live across the Atlantic? Shall we send the truth abroad to the ends of the earth, and withhold it from those of our own household? What we have to say respecting slavery may indeed be ungrateful to our southern brethren, may awaken for a time their sore displeasure; but if we are persuaded that they need to hear it—that it will deliver them from calamity and crime, we ought to hazard the consequences—we ought distinctly to utter and reiterate the truth, however painful it may be to them and to us.

But the utter futility of the reason we are considering will appear, if we look at it again. It is based upon the assumption that if our *white* brethren at the south object to our interference, we are bound to forbear. This reveals, more distinctly than anything else, the depth of that degradation to which our colored population are reduced. In determining what our duty is respecting slavery, we are to regard only the wishes and feelings of our *white* brethren! The slaves themselves then have no claims upon us! We must not attempt to break their yoke, until their masters may be pleased that we do so! Their sufferings should be unheeded! their rights disclaimed! My hearers, have we reasoned thus in other cases? No. We have been ready enough to denounce oppression elsewhere, be the oppressors and the oppressed who they may. We heartily sympathized with the South American Republicans in their struggles for liberty, not surely because we knew them to be enlightened men, prepared to enjoy and use aright their freedom, but because, and simply because, we recognized their perfect right to it.

The cry for succor, which came to us from Greece, was heard and promptly answered in almost all our towns. And why? Because the Greeks were a more virtuous, intelligent people than their masters? No. We had little cause to think them to be better than the Turks. But they were the *injured party*, and therefore we roused ourselves to aid them. However our orators and poets gathered up the hallowed associations, which cluster over that classic land, these were but the decoration, not the point of their appeals. It was the cry of the *oppressed*, which found its way to our hearts, and opened them for their relief.

THE PLAGUE IN LONDON.

The 'Protestant Episcopalian,' for the present month, contains an "extract from a Scene of the Pestilence; by the author of the Last of the Plantagenets." We have never seen the work from which these passages are quoted, but the description of the effect produced by that terrible visitation which desolated London, though taken from a work of fiction, is probably but an imperfect sketch of the dreadful reality.

It was on the 21st of August, about six o'clock in the evening, that, after having commended myself unto the Lord's protection, whilst engaged on this errand of mercy, I embraced the weeping members of this good family, and set forth from Colchester. I can recall even now, and as freshly as if it were an event but of yesterday, what my feelings were as I journeyed along. The evening was calm and beautiful, the air pure and balmy, and each little village through which I passed seemed to repose peacefully in the bright glow of the setting sun. In my own thoughts I contrasted the serene and lovely looks of nature around me, with the house of sorrow whence I had departed, and the plague-doomed city whither I was speeding: wherein the tainted air, laden with death, was carrying desolation into every dwelling. Then did my spirit become disquieted within me, and, gazing on the fields of corn now ripe for the sickle, methought the time of my gathering in was also come, and haply might arrive even before the wheat from those goodly fields should be laid up in the garner.

But, ah me! never, never shall I forget the sight which I beheld, when, upon the third evening after my departure, I drew near to the village of Bow, distant but a few miles from London. The roads were blocked up with many and divers kinds of carriages laden with goods, in which were the terrified owners with their wives and children; some weeping bitterly, some giving themselves up unto the wildest expressions of grief, and others in a state of profound abstraction and melancholy; whilst all, by the haggardness of their looks, proclaimed the mighty spread and power of that direful scourge, from the which they were thus affrightedly hurrying away. There was, moreover, a vast multitude on foot, yet I noted that each person, or rather each party, did strive to avoid intermingling with the other; and some, too, were in so weak a state, arising perhaps from terror, that being deserted by their company, they had sunken down by the road side, or in the neighboring fields, waiting until death should release them from their sufferings. I know not how I should have passed through this hapless throng, had I not espied one of the city provision-carts going townwards, the driver of which, for small payment, did allow me to get therein; and I discovered that constables, and others appointed by the city, were placed in various parts of the road to remove all obstructions, in order that these carts should pass freely. I alighted, and then proceeded on my way a-foot: in which progress I could not but note how that the public road looked, at Whitechapel, more like a green field than a street of concourse, the grass having grown not only on the lower part near the church, but on that part also which was paved.

I shall not here set down the lamentable cries which ever and anon assailed my ears as I pursued my course to Bishopsgate—some crying out for clergymen to come any pray with them; others calling upon God for pardon and mercy, and all either lamenting their own sickness, or mourning over others who were but newly dead. Nor shall I now attempt to consider the words uttered by that poor maniac whom I met at Aldgate,—one Solomon Eagle, as he was called—who went about denouncing yet farther judgment upon the city. Truly, his appearance and manner were appalling, for he was of large stature, having hideous features, now distorted by phrenzy, and a loud sepulchral voice, rendered hoarse and horrible by incessant crying out to the multitude. He had, moreover clothed himself in sackcloth, and carried upon his head a pan of burning charcoal. As he hurried wildly along, proclaiming God's wrath upon a sinful people, and prophesying of greater and greater woes that were yet to come, his eye did sometimes kindle into so fearful a rage, and there was such a terrific gladness in his countenance, that I could almost have persuaded myself I beheld in the likeness of man the arch-fiend himself, rejoicing in the misery before him, and exulting in the knowledge of that tenfold deeper anguish which was to follow.

I passed on, and, sick at heart and wearied with my journey, entered a well known inn, called the King's Arms, in Leadenhall Street, I retired early to my chamber, in hope to procure some little rest, of which both body and mind stood so greatly in need. But about midnight I was aroused from my bed by the most dreadful clamor of oaths and execrations which proceeded, I found, from the room beneath me; wherein, as I afterwards learned, a company of profane young men assembled every night, and, unconcerned as to the calamity around them, or peradventure in desperation, thus strangely and distractedly prepared for their own deaths, like unto seamen in foundering ships, by drinking to excess of maddening liquors! The sound of their wild merriment still rings in my ears, whilst I cast a glance back upon the terrors of that awful night. Oh! the mercy and forbearance of the Lord! I rose from my bed, and looked from my casement; the night was dark, and oppressive with heat—but it was not the heat of summer. The air seemed too thick to breatne, and I felt a sense of suffocation as I inhaled it; while there was a burning glow in the dense and stagnant mass, which, as I opened the window, struck upon my face like the blast from a furnace. A little removed from the house, at the corner of the street, one of those large fires was burning, which the physicians had ordered to be lighted in the vain hope of purifying the atmosphere. A long cloud of black smoke rose slowly from its smouldering ashes, and ever and anon flames broke forth with a lurid glance upon the opposite buildings, disclosing the red crosses marked upon those houses where the plague raged; and I could also dimly discern at intervals the muffled figures, and hear the hollow sounding steps of the watchmen, who, with the wands of office in their hands, paced slowly before the infected dwellings! As I stood gazing and almost bewildered by the solitariness and awful glance of the scene, my senses were recalled by the heavy strokes of a distant bell, which, blended with other sounds, soon fell more distinctly on the ear. A cart, preceeded by two or three men bearing torches, came rumbling along, and stopped under the window at which I stood; whereupon an involuntary exclamation of horror burst from me, as my eyes fell upon a dense heap of human bodies within it, many of which were destitute of the slightest covering. The bell again sounded, and one of the buryers sent forth the dismal cry of "BRING OUT YOUR DEAD!" At this moment, I heard the casement of the lower room open, and the dissolute wretches, who were still at their cups, shouted back in answer, mocking the tones of the men, "Call again, ye death's heads; we'll be ready by tomorrow night!" and thereupon followed such oaths and bandying of ribald jests, that I was fain to hurry from the window, and, falling on my knees, to pour out my soul before God! Oh! how I groaned in spirit for the wickedness of man! It once brought upon this fair earth the floods of the deluge—then the fire from Heaven fell upon the cities of the plain—and now it seemed unto me that the angel of the Lord was sweeping with an uprooting pestilence another and even a worse city, which could scarcely reckon upon a remnant of ten righteous inhabitants! The rainbow of promise seemed to have departed from the skies, and no righteous Lot remained, to stay with supplications the wrath of the Holy One!

On the morrow I rose early, and proceeded to the inn called the Temple, whereat my young friend kept his chambers for studying the law. I could not but note, on passing through Cheapside, the sad contrast which the streets presented to that bustle and activity which on former occasions I had observed; —then, all was life and animation—now, the stillness of death seemed to prevail. The few individuals I met looked pale, and wild, and miserable; and they glided along apart from each other, so silently, that they seemed more like unto spectres from the tombs than living beings. Here, too, I noted a little party of official men stop before a house at the corner of Wood Street, to mark it with the red cross of the Pest. They had made some brief inquiries, and upon receiving answers thereto, they gave strict directions for barring all egress of the inmates; thus consigning them to inevitable death, and cutting off, as it seemed unto me, a branch from the living tree of the human family. But I will not dwell on these painful recollections.

COMMONWEALTH OF MASSACHUSETTS.
In General Court, at the May Session thereof, in the year of our Lord 1831.

RESOLVED, by both Houses, the same being agreed to by a majority of the Senators and by two thirds of the Members of the House of Representatives present and voting thereon, that it is proper and expedient to alter and amend the Constitution of this Commonwealth, by adopting the subjoined article of amendment; and that the same, as thus agreed to, be entered on the Journals of the two Houses, with the Yeas and Nays taken thereon, and referred to the General Court next to be chosen, and that the same be published, to the end that if agreed to by the General Court next to be chosen in the manner provided by the Constitution, it may be submitted to the people for their ratification, in order that it may become a part of the Constitution of this Commonwealth.

"ARTICLE OF AMENDMENT.

"The members of the House of Representatives shall be elected in the following manner:—

"Each city, town or district, containing twelve hundred inhabitants, may elect one Representative, and two thousand four hundred inhabitants shall be the mean increasing number which shall entitle any city, town or district to an additional Representative; and the number of inhabitants in each city, town or district, shall always be ascertained and determined by the next preceding census taken under the authority of the United States.

"In every case where any town is now united to any other town or district, for the purpose of electing a Representative, such towns and districts, so united, are, and shall be considered, respectively, as one town, in all things respecting the election of Representatives, as provided for in this article.

"Any two adjacent towns of that class which, separately, would not be entitled to elect a Representative, shall be united together and form a district for that purpose—and where any such town is so situated, that it cannot be united to an adjacent town of the same class, it shall be united to an adjacent town which is entitled by itself to elect a Representative, to form a Representative district. In which case such district shall be entitled to elect an additional Representative every other year; and if any town not entitled to elect a Representative every year, shall, by a majority of votes, at a legal town meeting for that purpose called, decide against being united with any other town to form a Representative district, the Legislature shall, upon the application of such town, authorize it to elect a Representative every other year, commencing to elect on such a year, as that the House of Representatives shall always be of as equal a number as may be. The Legislature which shall be elected under the existing provisions of the constitution, in the year of our Lord one thousand eight hundred and thirty two, shall form the Representative districts as herein specified, and shall by law prescribe the mode in which they shall hold and make return to their Representative elections. And the right of representation so established shall not be altered by any future Legislature, till the year of our Lord one thousand eight hundred and forty two, and every tenth year thereafterwards.

"And to prevent the House of Representatives from becoming too numerous, the number of inhabitants which shall entitle any city, town or district to elect one Representative, and the mean increasing number which shall entitle it to elect more than one, shall be proportionally increased, if found necessary, in the year of our Lord one thousand eight hundred and forty two, and every tenth year thereafterwards, so that the House of Representatives shall never consist of more than three hundred and fifty members; and the members of the Senate and House of Representatives shall be paid for their travel and attendance from the public treasury.

"Not less than seventy five members of the House of Representatives shall constitute a quorum for doing business: and all the provisions of the Constitution inconsistant with the provisions herein contained are hereby wholly annulled.

In House of Representatives, June 14, 1831.

The foregoing Resolution and Article of Amendment to the Constitution, having been passed and adopted in this House, two thirds of the Members present and voting thereon, having voted in the affirmative, the same are accordingly sent to the Senate. W. B. CALHOUN, Speaker.

In Senate, June 18, 1831.

The foregoing Resolution and Article of Amendment having been agreed to by a majority of the members of the Senate present, and voting thereon, the same are referred, agreeably to the provisions of the Constitution, to the General Court next to be chosen.

LEVERETT SALTONSTALL, President.

COMMONWEALTH OF MASSACHUSETTS.

In Senate, June 20, 1831.

Ordered, That the Clerk of the Senate cause the proposed Amendment of the Constitution to be forthwith published three weeks successively, in all the newspapers printed in this Commonwealth. Sent down for concurrence.

CHAS. CALHOUN, Clerk.

House of Representatives, June 20, 1831,
Concurred. P. W. WARREN, Clerk.

A true copy.—Attest,
CHAS. CALHOUN, Clerk of the Senate.

WALSH'S ARITHMETIC—*new edition.*

The Mercantile Arithmetic, adapted to the Commerce of the U. S in its domestic and foreign relations; with an appendix, containing practical systems of Mensuration, Guaging, and a new and improved system of Book keeping—a new edition, revised and enlarged.—By Michael Walsh, A. M.

This Arithmetic has passed through several editions and is now generally used as the standard Mercantile Arithmetic in New England. It is believed the present edition corrected, improved and enlarged, will continue to be a convenient manual for merchants and others engaged in trade, and that pupils, who are preparing for business, by thoroughly learning it, will acquire a readiness and accuracy in which persons learned in other respects, are frequently deficient. As it is intended to be entirely a *practical* work, adapted to the concerns of trade and commerce, by conveying a general knowledge of accounts and exchange, the numerous examples and exercises have been chiefly taken from actual occurrences.

It may be used in Schools as a sequel to Smith's and other popular treatises on mental Arithmetic, and is believed to be worthy the notice and examination of those teachers who are not already acquainted with it. Published by

RICHARDSON, LORD & HOLBROOK,
June 25. School Book Publishers, Boston.

PERCY'S KEY.

This convenient and almost necessary book for theological students, is for sale at this office. June 11.

THIS DAY published by GRAY & BOWEN, No. 141 Washington Street, the

NORTH AMERICAN REVIEW,

NO. LXXII.

CONTENTS.

Art. I. The Laws of Population and Wages—Two Lectures on Population, delivered before the University of Oxford in Easter Term, 1828. By Nassau William Senior, late Fellow of Magdalen College, A. M. Professor of Political Economy. To which is added, a Correspondence between its Author and the Rev. T. R. Malthus.

Art. II. Poetry and Romance of the Italians—1. Della Letteratura Italiana, Di Camillo Ugoni. 2. Storia della Letteratura Italiana. Del cavaliere Giuseppe Maffei. 3. Stotia della Letteratura Italiana nel secolo XVIII. di Antonio Lombardi.

Art. III. Origin and Progress of the Useful Arts—The Frugal Housewife. By the Author of Hobomok.

Art. IV. Pennsylvania Biography—Memoirs of the Historical Society of Pennsylvania. Part II.

Art. V. Defence of Mechanical Philosophy—Signs of the Times.—Article VII. in the ninetyeighth number of the Edinburgh Review, for June, 1829.

Art. VI. The Cherokee Case—Opinion of the Supreme Court of the United States on an application made by the Cherokee Indians for a Writ of Injunction against the state of Georgia, delivered by Mr Chief Justice Marshall, at the January Term held at Washington, 1831.

Art. VII. The Prospect of Reform in Europe—L'Avenir. Par M. J. L. de Sismondi. Extrait de la Revue Encyclopedique.

Art. VIII. Popular Sports and Festivals—The Sports and Pastimes of the People of England. By Joseph Strutt. A new edition, with a copious Index. By William Hone.

Art. IX. Harvard University—Letter to Gov. Lincoln in Relation to Harvard University. By F. C. Gray. Second Edition, with an Appendix.

Art. X. Life and Character of Henry Brougham—1. Speech of Henry Brougham, Esq. M. P. on the Present State of the Law. 2. Practical Observations on Popular Education. By H. Brougham, Esq. M. P. F. R. S. 3. Publications of the Society for the Diffusion of Useful Knowledge.

Art. XI. North-eastern and Northern Boundary—Decision of His Majesty the King of the Netherlands, on the Questions submitted to him by the Governments of the United States and Great Britain, for determining the Boundary Line between the United States and the British Provinces.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 1.—(New Series.) For July, 1831.

CONTENTS.

The "Eternal Life" of which Jesus Christ is Author; Errors relating to Public Worship; Original Poetry—Praise; Can two walk together except they be agreed; Character of Dr Priestley, Address to our readers on the 4th of July; Unwarrantable perversion of the words of Christ—Dr Tenny's Sermon at the Funeral of Dr Austin; Unitarianism in Maine; Recent Publications,—Mr Whitman's Reply and Letter—Prof. Ware on the Christian Character—Mr Young's old English Prose Writers—Mr Noyes' translation of the Psalms; Unitarian Ordinations.

LIBERAL PREACHER, *for July.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for July, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 7. Containing a Sermon by Rev. CONVERS FRANCIS, of Watertown. Mass.—On the "*Presence of God with the Good Man;*" from John xiv. 32. July 9.

THE JUVENILE LIBRARY.

The Subscriber proposes to publish a series of vols. to be called "*The Juvenile Library,*" to contain original Moral Tales, Biography, Travels, Natural History, and such subjects as may be thought useful and interesting, while they convey moral instruction, to young persons.

Each volume will contain about 200 pages 18mo, embellished with one or more engravings, handsomely done up in a neat and durable binding.

Manuscripts left with the subscriber will receive immediate attention and such as may be thought suitable for the purpose he will wish to purchase.

L. C. BOWLES,
No. 124 Washington-street.

INFANT SCHOOL MANUAL.

New Edition. The Infant School Manual, or Teacher's Assistant, containing a view of the system of Infant Schools. Also, a variety of useful lessons, for the use of teachers. By Mrs Howland. Third edition. The rapidity with which the first two editions of this work were sold, is evidence of the want of such a work. This edition has been improved and enlarged, and will be found a valuable assistant to those who are engaged in, or are desirous of qualifying themselves for teaching Infant Schools. It will also be useful to every teacher of young children in common schools or families. Just published by

RICHARSON, LORD & HOLBROOK,
July 9. School Book Publishers.

MR HODGES'S SERMON.

Just published at this Office, and by HILLIARD, GRAY & Co. "A Sermon delivered before the Congregational Society in West Bridgewater, 27th February, 1831, the Lord's-day after the interment of their Minister, the Rev. John Reed, D. D. By R. M. HODGES, Minister of the First Congregational Society in Bridgewater." July 2.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brattleborough, Vt.	G. C. Hall.
Burlington, "	Rev. G G. Ingersoll.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass.	Daniel Reed.
Hingham, "	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
New Bedford, Mass.	William Howe.
New York.	C. S. Francis.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Tana.
Portland, Me.	Samuel Colman.
Rochester, N. Y.	Clarendon Morse.
Trenton, N. Y.	Rev. I. B. Pierce.